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II. SOCIOLOGY.

The Shakers in Ohio.—The passing away of the Shaker settlements is being discussed as a proof of the inherent weakness of communism. All these settlements were religious communistic communities, and the causes of the failure must be thoroughly investigated to determine to what extent they were due to religious discipline, form of government, or the communistic industrial organization.

The parent colony of the United States was founded at Mount Lebanon, N. Y., near the close of the eighteenth century. From this centre all the other colonies were governed. It is reported that a religious revival broke out in Kentucky in 1800, and that its influence was felt in the surrounding states. This was considered a favorable time for evangelizing, so three ministers were sent into Ohio in 1805 to win converts to the faith. Their work resulted in the establishment of a community at Union Village, near Lebanon, Ohio. Within a year after the colony was established it had a membership of 370. Four thousand five hundred acres were secured and from time to time large buildings were erected as homes for the people. North Union, near Cleveland, was established in 1822, and Westervelt, near Dayton, later. The North Union was so reduced by 1889 that it was abandoned, the property was sold, and the members joined the two other communities. Ten years later the Westervelt community was broken up and its members joined the Union Village. In 1901 the membership of the latter was reduced to forty-five, and while these people were living in apparent luxury, the end of the organization seemed near at hand. In 1823 there were over 4,000 Shakers in the United States, while in 1901 there were less than 600, so the situation in Ohio fairly reflects the decline of membership elsewhere.

Community of living is a part of their creed. Contact with those outside the community seems to have been disapproved, except when business affairs demanded it. To become members of the church it was necessary to sign the covenant pledging one's labor and support to the consecrated service. Minors were not admitted, but upon reaching their majority an opportunity was immediately given to sign the covenant. A union of the sexes in matrimony was disapproved, a celibate life being considered the highest and holiest. Marriage was considered not a Christian, but a civil institution.

A theocratic government prevailed. In the hierarchical régime, the ministry were first, the elders next, while the general members, who constituted the larger part of the membership, had no choice in the selection of the others, or in directing the affairs of the community.

The ruler was a sort of Benevolent Despot, and when the communities fell under the control of able men they prospered, but under inefficient men they declined. The Shakers did not vote nor take part in politics, and they would not go to war.

Upon the whole the communities were successful industrially. The members seemed to live well, and the communities possessed valuable property. The Union Village community lost a great deal by fire and through the defalcation of members in positions of trust, and at times, owing to these causes, it was deeply involved in debt.

The communities failed to remain intact through decline in membership. To this decline the views on marriage contributed largely. It is difficult to see how a religious community could remain intact long when evangelizing was not practiced, and where celibacy was a part of the creed. Schisms arose in the communities and many times they seemed to be at the point of breaking up. The freedom of the upper classes as compared with the restrictions on the common members seemed to be the cause of most of their outbreaks, in which many abandoned the communities. Upon the whole the experience of these communities seems to contribute but little to show the inherent weakness or strength of communism. On the other hand, religious enthusiasm caused individuals in the Shaker communities to tolerate communistic restrictions, as nothing else could, but on the other, the Shaker creed imposed restrictions and introduced disintegrating factors unnecessary to a purely communistic system.¹

Sociology at the Paris Exposition of 1900.—Volume II of the report of the Commissioner of Education for 1899 and 1900 contains a somewhat extended report by Mr. Lester F. Ward on Sociology at the Paris Exposition of 1900. To the sociological movement all countries are contributing, the least interest, however, being manifested in England and the greatest in France. Contributors in the latter country are limited not alone to sociological theory, but to practical solutions of social questions, and to the general diffusion of social information.

One feature peculiar to the Paris Exposition was the organization of the International Association for the Advancement of Science, Arts and Education. It was felt that, while expositions furnish excellent object lessons for those who avail themselves of their advantages, there is need for direction and concentration of study in order that the greatest use may be made of them. To meet this need this organization attempted to reduce the apparent chaotic character of a portion of the exhibits to system by making them object-lessons pre-

¹ For a detailed discussion of this subject consult Dr. J. P. MacLean's article in the Ohio Archeological and Historical Quarterly of July, 1900, and January, 1902.

sented by lecturers who were authorities on their subjects. This made it possible for many to get out of the Exposition what an aimless and haphazard observation of things could not give. The Anglo-American group was under the management of the eminent Scotch scientist and educator, Professor Patrick Geddes.

The Exposition furnished an opportunity for the holding of congresses in connection with it for the discussion of the principles and laws pertaining to the different sciences. Of the 105 of these, but two would come properly under the head of sociology: (1) The Congress for Instruction in the Social Sciences, and (2) the Congress of Social Education. A third, the International Institute of Sociology, should be considered in this connection, as it was advertised as one of the congresses of the Exposition, although organized nearly eight years before.

The first of these, organized under the auspices of the College Libre des Sciences Sociales of Paris, met on July 30th and its sessions did not close till August 3d. Its president was Dr. Ernest Delbet, deputy director and professor of positive sociology in the College Libre, and its secretary was Mlle. Dich May, secretary of the College Libre, and lecturer on social economics.

The programme, prepared by the committee of organization, was as follows :

"I. Universities, high schools, special schools ; present condition of instruction in the social sciences in different countries ; progress to be realized relative to the distribution of information.

II. Secondary and higher primary instruction ; present status in different countries ; progress to be realized ; place that the economic organization of society should occupy in these branches.

III. Popular social instruction ; present state of this instruction under its various forms ; monograph of a popular curriculum of social studies in the different countries.

IV. Adoption of an international course of social instruction ; exchange of personnel between the universities and the schools of different countries ; formation of a fund for this purpose."

Distinguished educators in social fields were invited to prepare papers showing the character of instruction in the social sciences in lines in which each was interested. These were submitted for use by the congress, copies were distributed among members, and they became the subject-matter for discussion at the congress. Many of the writers of the papers were present and participated in the discussions. Reports were made by representatives of the following countries : France, Belgium, Switzerland, Spain, Italy, Germany, Austria, Hungary, Russia, Great Britain and the United States. The reports were

not confined to sociology proper, but embraced practically the whole group of the social sciences. Hence, interest in the work of the congress cannot be limited to sociologists, but must include all workers in kindred fields.

What is being done in sociology in the various countries may be indicated by referring to a few reports read in Paris. Professor Gide reported on Advanced Instruction in the Social Sciences in France. "Sociology is not taught anywhere in the form of a regular course, which may be justified by the still rather badly defined character of that discipline—I dare not say of that science. Nevertheless, it is taught as a free course by three professors of philosophy of the faculty of letters, Durkheim at Bordeaux, Bougli at Montpelier, Bertrand at Lyon, and by one professor of the faculty of law at Toulouse, Haurion." The revival in the teaching of the social sciences has nearly all come about in the last twenty years. Aside from this, instruction on social subjects has been extensively popularized. "In certain workingmen's quarters of Paris there are several lectures every evening, and in certain cities of the province there are several lectures every week" (Gide). The report of M. Linnaird on the teaching of social sciences in secondary and primary instruction shows that elementary facts on society, its organization and history, with special attention to the family, are presented in the primary and secondary schools.

In the state universities of Ghent and Liege, in Belgium, the Université Libre de Bruxelles, and the Catholic University of Louvain, courses in the social sciences are given. The Université Nouvelle de Bruxelles, founded in 1894, under the rectorship of the noted sociologist, De Greef, was organized as a revolt against the conservatism of the other universities. It has a faculty of social science in which twenty-five courses are taught by forty professors. In it arrangements are made for lectures by distinguished foreigners in their special fields.

In Switzerland the Universities of Basel, Zurich, Bern, Geneva, Lausanne and Freiburg all teach the social sciences, but in only two of them, Geneva and Bern, are courses in sociology given. In the former, courses are given by Professor Vuarin, while in the latter they are given by the sociologist, M. Stein. But very little sociology is taught in Spain. At Ovideo courses are given on the sociology of Spencer and Fouillet. In the Institucion Libre de Ensinanza organized in Madrid, in 1876, by private funds, elementary facts concerning society and its organization are taught.

While the output of sociological literature of Italy almost equals that of any other country, instruction in the social sciences, according to the report of Alfredo Niciforo, is almost wholly wanting. "In each

university there are courses in political economy, statistics, the science of finance, the science of administration, etc. But these courses all last one year only, at the rate of three hours per week, and they are given much less importance than is accorded to the juridical sciences taught in the same universities, the teaching of which often lasts two or three consecutive years" (Niciforo). In but one institution, the Institute of Social Science at Florence, is instruction devoted to the social sciences alone. But here the standards for admission and the scholarships are so low that but very little influence is exerted. Education in Italy is still very largely along classical lines, and the men who have done so much to enrich the literature of the social sciences are not connected with the regular institutions of the country.

Professor Barth, of the University of Leipzig, reported on sociological instruction in Germany. He stated that there is no university in Germany, or in Austria, or in Switzerland, that possesses a chair in sociology, properly so called. It is, on the contrary, everywhere the representatives of the older sciences allied to sociology, or the ones out of which it has sprung (philosophy, political science, ethnology, etc.), who admit the study of social theories in their courses. Nor do these all do so; but a certain number do something of the kind, so that there are scarcely any universities totally deprived of sociological instruction. In this connection mention ought to be made of the work of Simmel, of the University of Berlin, who has been giving a course in sociology nearly every semester for the last six years.

In the Popular University of Vienna, which is an outgrowth of the University of Vienna, all subjects which lend themselves to popular exposition are taught. Although the laws forbid the teaching of questions which relate to political, religious and social controversies, the social sciences are very generally presented. In Russia, the report shows considerable activity in the universities along the lines of economics and statistics, but very little seems to be done in sociology.

Five reports were made in the teaching of the social sciences in England. To most English readers it is well known that practically no instruction is given in the social sciences in the English universities. Mr. Ernest Aves, of Toynbee Hall, in his report on the "Present Conditions of Popular Social Instruction in Great Britain," prepares the reader for much that is to follow in saying: "I have been often reminded of the celebrated chapter of a celebrated writer on snakes in Ireland. 'There are none,' he wrote; 'and as I, too, have been tempted to think, at times, that of *l'enseignement populaire social* in this country, there is none, would be a true statement.'"

The reports of Mr. E. E. Hill, on the teaching of social sciences in the secondary schools of the United States, and by Mr. Henry W.

Thurston, on the teaching of social sciences in the elementary schools, are clear statements of the work done by institutions of this class. Most of the work is incidental, and the thoroughness of the instruction depends upon the special training of particular teachers. There seems to be a demand for the co-ordination and unification of work of this class in the United States, with a view to emphasizing the social significance of things. It is to be regretted that no report was made on the work being done in the social sciences in the colleges and universities of the United States, for judging from the reports made, the work in the American universities in the social sciences compares very favorably with that of any other country. In sociology proper, more universities are offering courses, and the courses offered in some of them cover a wider scope than those offered in any other country.

At the conclusion of its sessions, this congress was organized into a Permanent International Congress for the teaching of the social sciences. The last report was read by Mlle. Dich May, the general secretary, on the creation of a system of international social instruction in France, in which she advocated the establishment of a permanent congress. The recommendations she made, which as amended form the basis of organization of the new congress, are as follows:

ARTICLE I. The International Congress for instruction in the social sciences shall meet every two years. The places of meeting of each session shall be fixed at the preceding session by a vote of the congress.

ARTICLE II. A permanent international committee shall transact the business of the congress in the interval between the sessions. The committee shall be located in Paris, in the rooms of the École des Hautes Études Sociales. It shall choose its officers from among its members, who are subject to re-election at each session of the congress.

ARTICLE III. International social instruction shall be organized in all countries that shall request it of the committee. The permanent committee is charged with facilitating the international circulation of the teaching body.

ARTICLE IV. The establishing of an international social fund is intrusted to the care of the permanent committee.

The Congress of Social Education met in September, from the twenty-sixth to the twenty-ninth. The purpose of the congress, and the nature of its programme, is clearly stated in the circular of the original announcement, issued in 1899, from which is taken what follows: "Political and social discussions, that have been agitating men's minds since the middle of the nineteenth century, have gradually resulted in one idea, which has received the assent of very different minds, viz., the idea of a social bond existing among individuals, and of their mutual responsibility in social matters.

"Hence the necessity of determining, both from the data of experimental science and with a view of satisfying the idea of justice, the conditions of association to be voluntarily established among all men; and this, not merely for the determination of political rights and duties, but also and especially for defining the rights and duties which affect the material and moral life of individuals, the legal status of the family, the organization of labor, and, in a word, for the definition of social rights and duties.

"To make this idea penetrate the mind—to bring about, in short, the education of the social sense of humanity—is the task which henceforth devolves upon those who seek a peaceful solution of the social problem. The search for the means to this end is the object of the effort which we here propose."

The International Institute of Sociology held its meeting of 1900, as one of the congresses of the Exposition, in rooms of the Sorbonne from September 25th to the 29th. This association, open only to experienced investigators, was formed in 1893 for the purpose of scientific research in sociology, and it numbers among its members the most eminent sociologists of all countries. From the outset it has published annually the *Revue Internationale de Sociologie*, a magazine of very high standing. The programme of the Congress of 1900 consisted of five topics: "The Clan," by Kovalevsky; "The Artificial Family," by Guerin; "Social Mechanics,"¹ by Lester F. Ward; "Historical Materialism," by Baron Casimir de Kelles-Kraug; and "Industrial Associations and Strikes," by Albert Jaffé.

The Social Settlement, Columbus, Ohio.²—As the capital of Ohio and a city of nearly 150,000 inhabitants, Columbus affords a wide field for philanthropic and charitable effort, and for economic and sociological study. It is a laboratory containing most valuable material for students and investigators of social and industrial subjects, because it is a manufacturing and railroad centre with industries giving rise to industrial and labor problems, and because its geographical location and its railroads throw upon it a floating population of considerable numbers.

Conditions, which the sick and poor create in any large city, have invested Columbus with all the responsibilities which 150,000 inhabitants involve. In attempting to meet them it has been most generous with its hospitals and homes, while showing an almost total neglect of that middle class, which is neither hungry nor sick, but socially starved—a stratum of society which lives in the same streets, with

¹ The material for this article has been taken from the above-mentioned excellent report of Lester F. Ward.

² Contributed by Florence Louise Bell, Ph. B., Ohio State University.

those needing charity, but themselves, wanting of it. Seven or eight hospitals and as many homes for orphan children and the aged, benevolent societies, missions, and the Young Women's Christian Association, all fill splendid needs and have fields for practically distinct operation.

A social settlement or guild was established in Columbus to supply needs unfilled by any other agency. The movement was begun early in the spring of 1898, and was sympathetically supported by two graduates of Ohio State University, and by Dr. Edward Orton and Dr. James H. Canfield, then president of the University. The organization was effected under the name of "The First Neighborhood Guild," Dr. Canfield was made president of the Guild Council, which from a membership of fifteen has grown to twenty-five. In addition to the council, permanent standing committees were appointed which have directed the settlement's activities. The services of Mr. and Mrs. Franklin Schott were secured for "residents," and they have continued in the work to the present time with most satisfactory results to the council and the neighborhood alike. A tenement house of five rooms was rented at 465 West Goodale street, on January 19, 1899. Prominent citizens interesting themselves in the Guild, lent practical as well as sympathetic encouragement to its endeavor, and in the fall of 1900, a modern scientific guild house was built as the result of a gift by Mr. Henry Godman who endowed the Guild with \$20,000, in addition to generous gifts previously made.

The Guild district bears the distinct impress of social isolation. The streets are ill-paved or are not paved at all, the sidewalks are ragged, and the gutters are dirty. Rows of fairly good brick and frame houses suggest better days. In some squares are shops, with a variety of appearance. For three-fourths of a mile, on Goodale street, the street is lined with shops of butchers and grocers, barbers' establishments, dingy and gorgeous saloons, all crowded in between uninviting dwellings more or less adorned by board and lodging signs.

A public school stands to the southwest, and another a half-dozen squares to the north, but both are too far out of range to exert the influence needed on the children of the neighborhood. Two years ago a truant officer could spend all his time looking after the 500 children of the district. But one girl attended school in the district, while boys were not expected to attend. Now there are between twenty-five and thirty pupils attending the High School and at least half of them are boys.

There is little to be said concerning the industrial side of the neighborhood life. There are five foundries and factories, the largest of which, the United States Pipe and Foundry Company, now controlled

by the United States Steel Corporation, employs over four hundred men. The Pan-Handle Brass Factory, the Big Four Round House, together with a few foundries, employ a large number of men. The labor employed is largely unskilled, consequently the average intelligence of the workers is low. It was the coming in of this grade of cheap labor which at first marked the decline of this section of Columbus. An iron foundry was established here in 1870 and large numbers of Germans, Irish and Swedes, from Northern Ohio and Western Pennsylvania, came here for employment. They formed a fair-sized colony and built houses. In the early 80's, however, the foundry was shut down, and the once prosperous district began a period of decline. The elements of foreign population mentioned still exist. It is impossible to classify them by streets or squares, for they are inextricably mixed—Germans, Irish, Italians and Americans living sometimes under one roof. There are but few colored; the Italians number less than a dozen families.

In the whole district there is not a single church. One of the Methodist denomination lies on the boundary, but exerts no influence whatever on the field at its doors. The Hague Mission is in the heart of the neighborhood, but exerts but little influence upon the people. There is, however, one wholesome influence contributed by a Congregational mission Sunday-school. These influences compete against fifteen saloons, where gambling and card-playing flourish at all hours. Both the Congregational Sunday-school and the Hague Mission are looked upon as outside institutions, and the people do not take the personal interest in them which they have in the "Godman Guild."

In outlining the work to be done by the settlement no definite plan was formulated. The workers let the enterprise expand as it would, and classes and clubs were organized as fast as wanted. In such surroundings opportunities for work and extension were almost boundless. The council realized, however, that to extend the scope of the Guild influence too widely was to destroy it at the outset.

One of the most successful enterprises has been the Domestic Science classes. Five classes of girls, with an enrollment of sixty-five, are taught lessons in practical cooking and how to make the home attractive. At the close of the first course a reception was given to the mothers of the club members. The leaders of this most practical department are young women who have received the training in domestic science at the State University. One hundred and fifty-five girls are enrolled in the sewing classes. The courses, which are systematically outlined by college women who know the principles of domestic art, are adapted to youngest beginners as well as young women, who are instructed in cutting and fitting garments. Proofs

are appearing from month to month of substantial sort that the work is meeting practical needs.

Much is expected from the kindergarten, as children enjoy five mornings a week under the wholesome influence of four trained teachers. The Mothers' Club is a medium between the Guild and the Neighborhood. The membership in a few months increased to sixty-five, and has since increased until it is only limited by what the Guild rooms can accommodate. The programmes, given once in two weeks, comprise good music and interesting talks by women of college training and culture. They are upon practical subjects, such as the rearing of children, the sanitary care of disease, the relation of the mother to the child's education, etc. There exists the utmost friendliness and interest between these women, who vary in experience from the sturdy German woman with thirteen children to the timid wife of eighteen years.

There are five boys' clubs, whose members vary in age from ten to twenty-two. A boys' manual training class, six gymnasium classes, and smoking, reading and library rooms, open every day and evening, make ample provision for men and boys of all ages and tastes. The public baths are very popular, 130 taking advantage of them each month.

The total number of clubs and classes at present is thirty. An average of 275 people come to the Godman Guild House daily. But in addition to all the class and club work, conducted by outside workers, there is a vast amount that is performed by the residents alone. It is left to them to create that atmosphere which will invite or repel. The entire confidence of the people has been won through the ministration of friendly visiting.

The positive results of the Guild can not be accurately estimated at the end of a little more than two years. A distinct improvement has taken place in yards, house fronts, and pavements. An *esprit de corps* has been created since the coming into the neighborhood of a clean and well ordered model. Changes in the dress, manners and speech of the people have been marked by the Guild workers as signs of still deeper changes taking place in the community.